Frederm from Sorrow

Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

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I have received such insights from saints and holy books, whereby in this present life, all men can attain immense bliss. There is no doubt whatsoever. Whether someone is virtuous, or sinful, whether someone is intelligent, or has less intelligence, whether someone is educated or uneducated, whether someone is a brother, or sister. Whether he is following *Sanatana Dharma*, or is a Buddhist, or a *Muslim* or a Christian, whoever it may be, he can attain eternal bliss in this very life. Today I am sharing one point in detail from these talks.

We become pleased and displeased, this is our mistake. What is the mistake in this? In *Adhyatma Ramayan*, *Lakshmanji* said to *Nishaadraj Guha*

*Sukhasya dukhasya na kodapi daataa*

*Paro dadaateeti kubuddhireshaa |*

*aham karomeeti vruthaabhmaanah*
swakarmasootre grathito hi lokah ||
(Adhyaatma Ramayan 2/6/6)

'There is none other who gives happiness and sorrow - this is the main 'sootra'. It is ignorance, it is false notion, it is poor intellect that someone else gives sorrow to us. From the view of principles, it is false that some person gives us unhappiness. There is one point on the subject that God is eternally compassionate, He is an eternal well-wisher, He is all knowing, and all capable. When such a God is present, and knows all that is happening, then can anyone give someone unhappiness? The second point is that if someone else gives sorrow, then the sorrow will never come to an end; because that someone will remain at all times. Wherever you go, in whatever form of birth, whether you become a demi-god, or a devil, or a demon, or a ghost, whether you become a man, the other will inevitably remain. Then how will sorrow end? These two points are preponderant.

Pleasure and pain both come in front of us. There is no one who can give you pain and pleasure. All are only experiencing the fruits of their past actions. It is written in Patanjali Yog Darshan -

'Sati moole tadvipaako jaatyaa yurbhogaaah' (2/13).

In other word, birth, age and sense enjoyments are the fruits of past actions. What is the name of 'bhog' - sense enjoyments? 'Abukool vedaneeyan sukham', 'Pratikoolvedaneeyam dukham' and 'sukhadukh anyatarah saakshaatkaaro bhogah' i.e. pleasurable and unpleasurable situation come in front of you and you experience the pleasure and pain, and you believe it to be pleasurable or painful, this is the what is called 'bhog'. Now
one point is of great secrecy, it is very important, and very useful. Now pay attention. If you have done good work, then pleasurable situations come in front of you and if you have done bad work, then unpleasurable situations will come in front of you. This is all about 'karma.' Now taking those situations and becoming happy or sad, is nothing but foolishness. These situations are ordained by God, for exhausting our 'karmas' and have come for our purification. That God, how can He give suffering to anyone?

I go as far as to say that situations do not have the time to give pleasure - pain! Poor thing! The situations are busy on their path, they do not even touch us, then how can it give us pleasure and pain? Therefore with 'satsang,' (association with truth), with holy thoughts, with good feelings and sentiments, a man can be ever joyful, ever blissful; because situations cannot give one sorrow. You are grabbing hold of sorrow and becoming unhappy. If we get favorable situations, we become happy, and when we get unfavorable situations, then we regard them as unpleasurable, this is the mistake that we make. In reality, situations are passing away. Just like day and night, these favorable and unfavorable situations will keep coming. Just as after day, comes night, and after night comes day. In the same way, after pleasure comes pain, and after pain comes pleasure and so on.

Talks pertaining to one's salvation are open to all. Human body is only for one's salvation, not for sense enjoyment.

'yahin tana kar phal bishaya na bhaayi.'

(Manas 7/44/1).

Pleasure and pain are of two kinds. People seeing that we have money,
possessions, glories, son, grandson, house, and various favorable things, consider us to be very happy. On seeing that we don’t have these things - no food to eat, clothes to wear, a house to live in, then people perceive that we are very unhappy. Thus, the name of various favorable, pleasure giving things is called happiness, and the name of various unfavorable things is called unhappiness. The feeling of joy in one’s heart is called happiness and the feeling of envy is called unhappiness. Of these, the pleasure and pain resulting from objects is circumstantial, and the pleasure and pain of the heart is out of foolishness. It is man’s main responsibility to get rid of this foolishness.

Just as when you do not know a language, then you can learn the language to get rid of that ignorance, in the same way, pleasure and pain are not in us - this skill can be learned by every man. It is for this knowledge that human body has been attained. Therefore on being born a human, we are not to become pleased and displeased, rather we are to rise above both pleasure and pain. What does it mean to rise above pleasure and pain? Where no pleasure can reach, nor any pain can reach. A verse has come in the Patanjali Yoga Darshan of Vyas -

Pragyaapraasaadmaaruhayaashochyah sochato janaan |
bhoomishthaaniva shailstah sarvaanpraagyonupashyati ||
(Patanjali Yoga Darshan 1/47 ka)

It means, a man who stands on top of a mountain, can see the men in the plains below, and, a man standing in the palace, sees both the suffering and not suffering.

In deep trance (samadhi) state, the Yogi’s intellect is able to grasp the
O’ Lord! O’ My Lord! May I never forget You!

Truth -

'Rutambharaa tatra pragyaa' (Yogadarshan 1/48).

Through power of thought and discrimination one can gain such an intellect. Just as sometimes there is a flood, sometimes there is fire, sometimes favorable circumstances, sometimes unfavorable circumstances and various different circumstances, but when one is standing on top of a hill, no circumstance reaches that man. He is only observing the pleasure and pain, but not becoming happy and sad. This is called rising above the pleasure and pain and you and me, and all of us we can be in this state.

Actions (karma) are of three kind - 'shukla' (virtuous actions), 'krushna' (sinful actions) and 'mishshrit' (combined). Ordinary people perform actions of these three kinds, but the 'yogi' who renounces his actions, he does not become the experiencer or enjoyer of any actions -

‘कर्माशुक्लाक्रृष्णं योगिनस्तितिविधिमित्तेषाम्’ (योगदर्शन ४/७),
‘Karmaashuklaakrishnam yoginastritvividhmitraesham’ (Yogadarshan 4/7),

‘न तु सर्व्यासिनां क्वचित्’ (गीता १८/१२)

'na ta sansyaasinaam kvachit (Gita 18/12).

No worldly pleasure or pain reach him whatsoever. When they do not reach at all, then how can he become pleased or displeased? Circumstances are according to one’s actions (karmas). As are the actions, so are the situations that come in front of the person, but they do not cause him to be happy or sad.
There is a story in Srimad Bhagavat. In childhood, Naradji Maharaj’s mother died. When a child’s mother dies, he becomes very sad, but Naradji did not become sad, rather he viewed this as God’s auspicious ordinance. Naradji was inclined towards God, and mother was a hindrance in his devotion and worship of God. Therefore when the mother died, that hindrance in the pursuit of prayer and worship of the Lord was removed. Thus Naradji was pleased. The point is that situations and circumstances do not make a man unhappy. It is out of foolishness that he becomes unhappy. All can rise above pleasure and pain. In this there is no doubt.

There are two things that happen out of foolishness and ignorance. One, we think ‘paro dadaateeti’ - others are giving us pain (sorrow) and secondly we think, ‘aham karomeeti’, that the pleasure (happiness) is due to my own efforts. If there is pleasure (happiness) due to our own efforts, then no one would be unhappy. He who gives sorrow to others can never be happy - this is a rule.

**Questioner** - If a person get on someone’s case to cause displeasure and sorrow, then isn’t he the cause of the sorrow or is he not?

**Swamiji** - He has taken entry into ignorance. The pain that was to come, that alone will come. He who gives pain and suffering to others, will incur many sins and he will have to suffer enormously. Whereas, the recipient of that pain and sorrow is experience it due to his past sinful acts (praarabdh). When the Almighty Lord, the eternal well-wisher is alive and present, can anyone give pain and sorrow? I had shared this story previously -

On the outskirts of a town, in a forest, an ascetic was sitting, immersed in
remembrance of the Lord. A few thieves were running with stolen money and the police were after them. Realizing that they were being followed and would be beaten if caught, they left the money with the ascetic and went into hiding. Seeing the money with the Babaji (ascetic), the police began to beat him. Babaji said - 'Baddhu tu jaane che' 'O’ Lord, you know everything' It means that to my knowledge I have not given pain and sorrow to anyone and still I am receiving a beating, then I don’t know what action is this the fruit off? O’ Lord! You only know, I do not know about this. Even though he was getting a beating without having caused any harm to anyone, then too he did not blame anyone. That is, the one getting a beating, has to have the fortitude. Someone else cannot give us pain and sorrow, we are experiencing pain and suffering due to our own stupidity (ignorance).

I am sharing one more point, he who gives pain and sorrow, he cannot make us unhappy, in fact he can bestow happiness! I have seen this happen. Someone tries to do something undesirable to us, but instead it turns out to be desirable. This is my experience.

**Questioner** - Maharajji! pleasure and pain are only assumed, as such they are not there!

**Swamiji** - Absolutely! they are assumed, therefore they can go away, or else how would they go away? Real never ceases to be. If there is existence of pleasure and pain, then it can never go away. Therefore there is no pleasure and pain, it is only assumed. The assumption has to be given up.
**Question** - Why we are unable to leave what we have assumed, such as pleasure and pain?

**Swamiji** - Why do you not leave it? You say, it does not go away, I say that you yourself do not let it go! If you stop holding on to it, then how can it give you pain and sorrow? It cannot give you. But that sinful one, who has the intention of giving someone sorrow will surely become a sinner, in this there is no doubt. Now I am sharing with you one very big mistake. Instead of finding a solution which can get rid of our sorrow, we make an effort towards changing the situation, that is entirely unfruitful. A poor, person becoming wealthy, a diseased person becoming healthy, a dishonorable becoming honorable, a criticizer becoming a praiser, this is the business of changing the situation and circumstances, which will be entirely useless, because this is useless pride.

'aham karomiti vruthaabhimaanah'

You cannot change the situations and circumstances. Therefore I am sharing a very important point, that without changing the situation, whatever situation has come your way (presented itself in front of you), make proper use of it. Now, how to make proper use of these situations and circumstances, in which you get a high fever, you suffer a loss, you are disgraced, you are criticized? When a thorn is removed, you feel pain, but there is much gain in removing a thorn. In the same way if you are dishonored, if you suffer losses, then with this our sins are destroyed - this point you may hear in many places, but one exceptional point is that, unfavorable situations are a means to the spiritual practices for one’s salvation. Through fortitude, the sins are automatically destroyed. Living through that unfavorableness, the sins will be destroyed, even though not wanting these unfavorable situations, and crying etc.
However if you make proper use of these unfavorable situations, then surely you will attain salvation. The proper use of favorable situations is to give happiness to others. The proper use of unfavorable situations is, not to desire and expect favorable situations. It is wrong to become and enjoyer in favorable situations, and it is wrong to desire pleasure in unfavorable situations. It is the work of 'satsang' to remove our mistakes. With satsang these errors will be wiped out.

In my mind, I feel very pleased with respect to this point, that man has received this immense opportunity, whereby he can attain his benediction and rise above pleasure and pain. Therefore, man must not waste away his time, getting trapped in base sense enjoyments. So far, no one has received all the sense pleasures of his choice. So far, no one has landed all the sense-enjoyments he desired. Everything does not happen according to one’s wishes. One person said in a discourse that even for Lord Ram’s father things did not happen according to his wishes. Now how will you be able to make that happen?

**Questioner** - When someone gives you pain and suffering then a desire arises to take revenge, what is one to do?

**Swamiji** - It is a mistake to have the feeling of wanting to take revenge. That person is making us experience the fruit of our past actions and purifying us, he is doing us a favor. If you want to take revenge then serve him with your body, mind, speech, wealth, knowledge, intellect, abilities, position (post), and rights. Make him happy.

**Questioner** - Maharajji! Yes, it is good to make proper use of circumstances, however, if an unfavorable situation comes our way, if we suffer losses, then
we have to take retribution!

**Swamiji** - I do not object to that! Take retribution, earn money, utilize it properly, be careful that no contrary situation arises. But it is not in your hand that you will be able to get rid of the unfavorable circumstances. I do not object to making an effort, for fulfilling your duty. But it is not in your hands that you will be able to make your situation favorable. Lord says -

‘कर्मण्येवाधिकारस्ते मा फलेषु कदाचन’ (गीता २/४७) ‘

*Karmamyevaadhikaaraste maa phaleshu kadaachan | (Gita 2/47)*

Your right is to work only, but never to its fruit (*Gita 2/47*).

The fruit of your actions, is not up to you. But your dutiful work must be done with great enthusiasm and dedication, it must be done properly. You must never falter in you duty. But to give sorrow to someone, to put someone down, such notion is very wrong. With this, one will have to undergo immense suffering. You cannot escape it!

**Narayan! Narayan !! Narayan !!!**

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To read in HINDI PLEASE VISIT -

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A Note to Readers

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested that if they have the knowledge of the Hindi Language, to read the original works in Hindi.
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